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On the one hand this work is a snare to the unwary and to those who are largely ignorant of the sources from which the material has been drawn. On the other hand, and in view of its professed aim, it is an insult to the intelligence and ethical standards of the serious and earnest student of religions, who is eager to visualize as clearly as may be possible the real life and work of this great Indian religious leader and reformer. Such a juggling of the sources as this volume exhibits is calculated to turn away in disgust the really thoughtful student rather than to lead him on into a more extended study of such a worth-while religious movement as grew up around this noble young Indian prince, whose memory and work religious people will never let perish from the earth.

W. C. MACD.

CHURCH HISTORY

LEGG, J. WICKHAM. *Essays Liturgical and Historical*. London: Society for Promoting Christian Knowledge, 1917. 182 pages. 5s.

This volume contains seven essays on the following subjects: "The Structure of Collects"; "Criticism of the Roman Liturgy by Roman Catholic Authors"; "The Taking Away of the Priesthood from the Rev. Samuel Johnson in 1686"; "The Rite Used by Cranmer in Blessing the Pall"; "An Early Liturgical Colour Sequence"; "Survival of the Use in Sicily of the Lenten Veil"; "The Carrying in Procession in Church of England Services of Lighted Candles and Torches."

Dr. Legg's name is a sufficient guaranty that the work in these essays has been thoroughly and adequately performed. But their appeal will be—and is meant to be—only to professional students of liturgiology.

B. S. E.

SOCKMAN, RALPH W. *The Revival of Conventual Life in the Church of England in the Nineteenth Century*. New York: W. D. Gray, 1917. 230 pages.

A Methodist minister writes his Doctor's dissertation for Columbia University on a subject which, as he suggests, might seem more appropriate for an Anglican, or a member of some monastic community. Yet in the matter of perspective and proportion he has special advantages on his side.

Although the *Revival of Conventual Life* deals with the nineteenth century, the author, for the sake of complete historical setting, goes back to the suppression of the monasteries in the time of Henry VIII. While formerly the monasteries were destroyed, the spirit showed considerable tenacity of life. There were attempts at revival, but at last this spirit was chilled to numbness in the rationalism of the eighteenth century.

Near the close of this century, however, a considerable number of Roman Catholics came to England from France as voluntary exiles. They were kindly received, and so conducted themselves as to win respect. They thus became a strong influence in warming up the dormant spirit of monasticism which was to come to fulness of life in the succeeding century. During the first fifteen years of this century there was much discussion favorable and unfavorable. Upon the whole it was found that social conditions fostered monastic ideals; that church conditions looked in the same direction; moreover, there were powerful personal influences, such as Southey, Wordsworth, Sir Walter Scott; and by the time we reach the beginnings of the Oxford movement the revival is well under way. The growth toward full fruition during the

Oxford movement is clearly and strikingly described. The earliest development was that of the Sisterhoods, which was followed almost twenty years later by that of the Brotherhoods.

From the day of the French refugee clergy the "strand of interest grew stronger until now it binds together in conventual life more than thirty communities of men and women, with numerous branch houses throughout England and the British Empire."

The work bears the usual scholarly earmarks of the Doctor's dissertation—and is a valuable contribution.

J. W. M.

DOCTRINAL

DROWN, EDWARD S. *The Apostles' Creed To-Day*. New York: Macmillan, 1917. 129 pages. \$1.00.

That the so-called Apostles' Creed is an ideal brief statement of Christian doctrine will be contended by very few nowadays, but—to note a mere matter of simple fact—this creed will undoubtedly remain central in the formularies of most Christian churches for a long time to come. And so the interpretation of the creed is not at all an outworn question for contemporary theologians. But Dr. Drown goes much farther than this: to him the creed is far from being "a necessary evil of which we should make the best" (p. 111). For Christianity is more than a merely personal religion; it is an intensely corporate matter, and the creed is "a badge of corporate fellowship." And in addition the life of the Christian fellowship is a life continuing from the past and into the future, which by the creed is bound into a unity. Past attempts at a creedless Christianity have failed in practical efficiency (pp. 116-20).

But this is not to say that the meaning of the creed today is to be determined of necessity by its literal meaning in the past. What is important are the religious ideas that the clauses of the creed were meant to express, not the precise form in which the clauses have chanced to clothe those ideas. The creed was not created as a single document; it embodies phases of a religious life that extended for centuries. So it is not to be interpreted as a static document, for "simply to abide by the old formula is to forfeit the very truth that that formula was intended to express" (p. 76). The interpreter must know the religious motives that underlay the development of the creed, and must endeavor to state and reapply those motives in terms of the needs and the thought of the present day. And Dr. Drown's application of these principles is the work of a very able scholar in sympathetic touch with modern social theology.

Certain questions, however, inevitably present themselves to the reader. As the creed was a product of growth, is there any reason why it should not continue to grow? As the unity of the church was preserved for seven or more centuries despite changes in the creed, is there any reason why changes should not occur again? The time has passed when these questions were merely academic.

B. S. E.